

At the settlement of the jungle mahals “(i.e., Mr. Higginson’s settlement in 1776),” the ghātvals were allowed to remain in possession of their lands and became the police servants of our Government; they were the chief factors in the recent disturbances.” He has unfortunately only given the names of the four major ghāts, but it would not be unreasonable to assume that among the others were Bajra and Punrara within the modern Kumāripār, Sarberia and Garuara within Sarberia, Bangurda, and the tenth, one of the unidentified Bhumijāni Mahāl (possibly Sukhla Bir Singh, two villages). These form a practically complete ring round the estate, and the list of villages comprising the estate in 1197 contains, with a single and that a doubtful exception, the name of no village which could by any stretch of imagination be described as lying within the periphery of any one at any rate of the major tarafs.

The ultimate origin of the main tarafs or ghāts, whether classed in the early papers as *mahāl bhumijāni* or as *chākān*, must almost certainly have been in the ordinary village system of the Mundas, a race to which the Bhumij undoubtedly belong. Authorities differ on some points, but the generally accepted view is that the sardār of the Bhumij area is the headman or Munda of the Munda village community, i.e., the head of the family which first brought the village under cultivation; other members of the original family would be the *bhuinhara* or *khuatkatti* tenants, and the village might contain also outsiders as ordinary unprivileged tenants. Over groups of five to a dozen villages in Mundari areas one of the headmen takes precedence as mānki; in the Bhumij area there is the exact equivalent in the sadiyāl, or sardar sadiyāl of whom there are four and five respectively in the two largest tarafs of Panch-sardari and Satarakhāni. The taraf sardar, locally the sardār ghātval, or sardār simply, as distinguished from a Grāmya sardār, is almost certainly a mere overgrown manki or Sadiyāl. Thus the name Panchasardārī obviously means merely a group of five sardars, and in 1795 it was of the insolence of the five sardars, of whom the ancestor of the recent taraf sardār was the chief, that the zamindar complained. In both this and the Satarakhāni taraf, each sadiyāl and also the taraf sardār has his separate group of villages, not differing greatly in extent, and no doubt they were originally independent of one another, and combined for purposes of mutual protection or aggression on their neighbours, recognising one of themselves as their chief. In Dhādka and Tinsāya there are no traces of smaller subdivisions, but the name Tinsāya possibly arises from

there being an amalgamation of three sadiyāls. Rajda with its four villages and Punrara with its five, in Kumāripār, are typical sadiyāli or mānki tenures; Bāngurda, Sarberia, Garwara, either sadiyāli or merely sardāri. When the bigger taraf sardārs acquired their commanding position it is impossible to say, but there is every reason to believe that the zamindar himself at one time held an exactly similar position, and that his elevation to the dignity of overlordship was due to mutual consent rather than to any special superiority in power or rank, and the quit-rent payable to him represented probably the minimum required to support him in his dignity, and to mark the fact that the other sardārs owed him allegiance; the bulk of his necessary income was expected to be realised from his own original *mānkiat* or taraf. Within the other tarafs a similar arrangement would also be the rule, and in the two which have specific divisions we have one out of five or six groups of villages directly under the taraf sardar; and within these groups again, usually one or more villages in which the sadiyāl is himself the sardār, while in the rest there are sardārs who themselves pay a quit-rent and nothing more for the whole village to the sadiyāl. Exactly, however, as the zamindar has claimed as his *khās* the greater part of the areas within the tarafs brought under cultivation since the Permanent Settlement, so also the taraf sardārs and sadiyāls have striven to better themselves at the expense of the village sardār whose quit-rent for the original village might reasonably have been held to cover that of new villages colonised by families from his, the heads of which would in the ordinary course become themselves village sardārs and pay a quit-rent to the sardār of the parent village. But even in the typical Mundāri community there is ordinarily no fixity of rent, though the original clearer is by custom entitled to special terms, and ultimately a portion of the additional rent due for new cultivation must find its way to the mānki, and, it may be, through him, to the superior landlord. Elsewhere, however, in Mānbhūm the mānki became at the Permanent Settlement either a recognised zamindar, as for example in the case of Torang, or a shikmi zamindar as in the case of Naro in Pātikum, or at least a permanent tenure holder at a fixed rent as in the case of the mānkis of Bāghmundi. By analogy, therefore, the sardār ghātwaḷa also of Barābhūm should have reached one or other of these positions when Barābhūm came under settlement, and reasons have been given above for believing that such was actually the case. But the particularly disturbed condition of this area, the

notorious tendency of the Bhumij population to pilfering and thieving, besides the liability of the country in the 100 years or so before the Permanent Settlement to be overrun by the Marhattas imposed on the zamindar and the leading sardars something more than the usual obligations in the matter of external defence and internal police, and it can hardly be doubted that in the very earliest days of British rule, those specifically imposed on the zamindar by the agreement (*vide* page 191 *supra*) taken from him by Mr. Higginson in 1776 must have been partially transferred to his greater vassals and by them again to the village headmen or sardars under them. The result, if this is so, must have been that conditions of service as well as liability to pay rent must already have attached to these tenures at the time of Permanent Settlement, and it is not surprising that later on what had originally been an ordinary tenure of the type usual in the Mundari communities came to be looked upon as purely a service tenure, and that the failure to render the required service made the holder liable to removal.

The conclusion arrived at is, therefore, that the tenures of the present taraf sardars, sadiyals and village sardars had their origin in the ordinary Mundari village system, and that in course of time and on account of the special circumstances of the area they came to be treated as purely service tenures; that the larger tarafs and the nuclei of the others were specific blocks of country and not mere scattered or isolated villages, and that the claim of the zamindar to all new cultivation within their limits was probably unjustifiable, though as a result of their origin being overlooked or forgotten, and their being treated as purely service tenures he has been able, thanks to the interpretations put upon the *isamnavisi* of 1834, to a considerable extent to establish it. Of the lowest rank of ghātwal, the tabedar, it is only necessary to say that, as the village sardar was required to provide so many paiks, these must have been found among his tenants who were mainly members of one or other of the families who originally colonised the village; the tabedar must also, therefore, have been in the first instance an ordinary tenant or *khuntkattidar* of the village who was required to give his services as well as pay a nominal rent for occupation of his holding. As in the case of his superiors, his original status was forgotten and he became a mere service tenant or ghātwal liable to dismissal and, as a consequence, to loss of his holding. At the same time he got the advantage, if advantage it be, that his holding became inalienable and indivisible, going from father to eldest son or next direct heir, except where it was forfeited for misconduct.

The only distinction that can be drawn is, as already noticed, between these *ab origine* tenures, and what may well have been more recent creations in the villages in the centre part of the estate where it is conceivable that definite assignments of land were made to persons who were not village headmen or even khuntkatti tenants of the village as remuneration for service under the zamindar as Daroga of police.

Tenures in
Pātkum.

Of the Pātkum tenures it is only necessary to say that their origin appears to have been similar to that of the corresponding tenures in Barābhūm, though the holdings are much more attenuated. There are numerous *isamnavisis* of various dates from 1816, but these are widely discrepant, and it is difficult, if not impossible, to infer from them what was the original area held as ghāt-wāli, or by the ghāt-wāls as talukdars or tenure-holders. The three tarafs are traceable to three out of the twelve tarafs or ghāts into which the quinquennial papers of 1798 divide the estate, and it is noticeable that another of these twelve is Naro, an admitted *shikmi* zamindāri. The taraf sardārs have now only one or at the most two whole villages, and in the majority of the villages the ghāt-wāli land is represented by comparatively small areas, for the most part fixed by compromises filed in suits arising out of the survey operations of 1880-83.

The admission of Naro as a shikmi tenure and the claims of other holders of villages in this estate to the status of mānki or Munda, with more or less exclusive rights in their village or group of villages, combined with the comparatively small number of compact ghāt-wāli tenures, form a contrast to what has been described as the state of things in Barābhūm, while at the same time they corroborate very strongly the view taken of the origin of the ghāt-wāli tenures in these parganas. As compared with Barābhūm, it would appear that in Pātkum the necessity for imposing special services on the headmen or mānkis of the Mundāri village organisation was less imperative, and as a result we get side by side the *murāri* or *mānkiāri* tenure which has remained so, and the similar tenures on which service conditions were imposed and the original nature of the tenure merged or forgotten. By way of further contrast, and at the same time corroboration of this view, the case of the adjoining estate of Bāghmundi, the only major estate in the district in which there are no ghāt-wāls of any kind, is of special interest, as in it the clear division into five mānkiāri tenures, corresponding to the *parhas* of the Mundāri area across the Bānohi border and to the tarafs of Barābhūm and Pātkum is extant to this day.

The settlement of the many still vexed questions in regard to the nature and extent of ghâtwali holdings and tenures in these two parganas is one of the problems of the survey and settlement operations now going on; and indeed these are among the special reasons why these operations have been undertaken in advance of the regular programme, according to which Manbhūm, as a whole, will not be dealt with until the work in the other districts of the Division is completed. The protection of the ghatwals from any further encroachment on the holdings, which the compromise of 1884 has left them, the settlement of the relations between the different grades of ghâtwals and between them and their tenants, and the manner in which commutation of services can, if at all, be equitably arranged, are among the most important of the subjects with which the Settlement Officers have now to deal.

CHAPTER XII.

GENERAL ADMINISTRATION.

Adminis-
trative
staff.

LIKE other districts of the Chota Nāgpur Division, Mānbhum is a non-regulation or scheduled district, *i.e.* one to which certain of the general Regulations and Acts in force in other parts of India and Bengal have not been extended. From a practical point of view, the main distinction at present lies in the fact that the head of the district is styled a Deputy Commissioner, instead of a Magistrate-Collector; that as such he exercises certain extended powers under section 30 of the Criminal Procedure Code, and that he exercises jurisdiction in rent suits, which were tried under Act X of 1859 till December 1909, and since then under Bengal Act VI of 1908, (Chota Nāgpur Tenancy Act) by Deputy Collectors, or by Munsiffs specially gazetted as Deputy Collectors. Down to the year 1902 the Deputy Commissioner exercised also the powers of a Subordinate Judge, but from 1891 the bulk of the civil work had been done by a separate Subordinate Judge belonging to the Provincial Service.

For administrative purposes the district is divided into the Sadar and the Dhanbaid (formerly Gobindpur) Subdivision, with an area of 3,344 and 803 square miles, respectively, the river Dāmodar forming a natural boundary line between the two. In the administration of the Sadar Subdivision the Deputy Commissioner is assisted by a staff of five Deputy Collectors, one of whom is occasionally a Joint Magistrate, and by one or two Sub-Deputy Collectors, and from time to time an Assistant Magistrate. Besides this regular staff there is a special Deputy Collector in charge of Excise and Income-Tax, and also from time to time a Special Land Acquisition Officer. The Sub-divisional Officer of Dhanbaid, who is ordinarily a Joint Magistrate, is assisted by a Sub-Deputy Collector. In the administration of Wards and Encumbered Estates, which at present extend over 969 square miles, the Deputy Commissioner has the assistance of a general Manager. Other local officers are a Superintendent, and Deputy Superintendent of Police, a Civil Surgeon, and a District Engineer. The Inspector, Additional Inspector, and Assistant Inspector of Schools for

the Chota Nāgpur Division also have their head quarters at Purūlia.

The Revenue of the District under the main heads increased from Rs. 3,00,000 in 1881-82, by which date the district had assumed its present dimensions, to Rs. 7,67,000 in 1901-02. In 1908-09 the collections amounted to Rs. 13,45,000, of which Rs. 5,33,000 were derived from Excise, Rs. 3,32,000 from Cesses, Rs. 2,73,000 from Stamps, Rs. 88,000 from Income-Tax, and Rs. 83,000 from Land Revenue. Revenues.

The collections of land revenue have varied very little from year to year during the last 25 years. The current demand in 1908-09 was Rs. 83,126, as compared with Rs. 82,418 in 1881-82, Rs. 80,715 representing the fixed demand from the twenty-seven permanently settled estates, Rs. 2,391 that from two estates settled for periods of 12 and 15 years expiring in 1916, and the small balance the demand from Government Camping Grounds settled from year to year. The total land revenue represents only 5.65 per cent. of the gross rental of the district as disclosed by the Road Cess Returns, and the incidence is barely one anna per cultivated acre. Land Revenue.

Excise is the most important source of revenue. The receipts from this source from a considerably larger district area were, in 1870-71, only Rs. 47,300. In 1892-93 they had increased nearly three-fold, to Rs. 1,38,000; in 1901-02 the receipts were Rs. 2,63,000, and since then there has been a steady increase to Rs. 5,68,773 in 1908-09, a total considerably higher than for any other district in the Division, excepting Rānchi. The net excise revenue in 1908-09 amounted to Rs. 4,085 per 10,000 of the population (approximately $\frac{1}{2}$ annas per head), as compared with the provincial average of Rs. 3,333 per 10,000.

The greater portion of the excise revenue is derived from the sale of country spirit prepared by distillation from molasses and the flower of the mahua tree (*Bassia latifolia*). The receipts from this source amounted in 1908-09 to Rs. 4,29,000, or more than three quarters of the excise revenue. Until the year 1907 the system in force was the outstill system, except in a small area served from the distillery shop at Asansol. In April 1907 the contract supply distillery system was introduced throughout the district, of which the main features are that local manufacture of country spirit is prohibited, and a contract is made with one or more large distilleries (in the case of Mānbhum with Messrs. Carew and Company, Asansol) for its supply. The liquor is sent out from the distillery to three depôts at Purūlia, Dhaubaid and Balarampur, where it is blended with water and issued to the retail

vendors at various fixed strengths for sale to the consumers. The general issue strengths are 30°, 50°, 70° under proof, but in the case of the Balarāmpur depôt and certain outlying shops served from the Purūlia depôt liquor is also issued at 60° under proof, with permission to still further reduce before sale to 80° under proof. This is a concession allowed on account of the difficulty and expense of conveying liquor to shops situated in hilly and jungly areas, away from the main roads. Maximum prices are fixed for retail vend, varying according to the strength of the liquor and also according to the *locale* of the shop, a distinction being made between ordinary and colliery shops.

The number of retail shops for the sale of country liquor is 140, of which 18 are classed as colliery shops. Approximately, this gives one shop for every $29\frac{1}{2}$ square miles and for every 9,291 persons. The issues from the depôts in 1908-09 represent a consumption of 92 proof gallons per 1,000 of the population, the incidence of taxation per head of the population being As. 6-11.

The income from other exciseable articles is in comparison very small. Ganja is sold at 46 shops, and produces in license fees and duty Rs. 67,700; opium at 16 shops, producing Rs. 36,000, and imported liquor at 14 shops, the fees from which amounted to Rs. 4,200 in 1908-09. In the same year 69 licenses for the sale of pachwai or rice-beer were issued on fees amounting to Rs. 28,000. Pachwai is the ordinary drink of the aboriginal inhabitant of the district, and it is the policy of the administration to encourage him to stick to it in preference to the stronger and less wholesome country spirit. The taste for the latter is, however, readily acquired, and the ordinary cooly, who has returned from a spell of work in the mine where high wages have enabled him to indulge in the more expensive drink, reverts with difficulty to the cheaper but less intoxicating rice-beer of his forefathers. Free-brewing of pachwai for home consumption is allowed throughout the district; the privilege is ordinarily made use of only on the occasion of festivals and family or village ceremonies, and no tendency to abuse the privilege is noticeable.

Stamps.

The revenue from Stamps ranks next in importance as a source of income to that derived from Excise. From Rs. 56,500 in 1881 the revenue rose to Rs. 1,94,500 in 1901-02, and there was a further increase to Rs. 2,73,000 in 1908-09. The bulk of the revenue is derived from sale of judicial stamps, the receipts from which were in 1908-09 Rs. 1,89,000, as compared with

Rs. 84,000 from non-judicial. The figures point significantly to the increase in the volume and value of litigation, due partly to the normal progress of the district but influenced largely by the enormous expansion of the coal industry.

The collections of Income-tax were Rs. 19,900 in 1892-93, ^{Income-tax.} and by 1901-02 had increased nearly four-fold to Rs. 74,000 paid by 1,326 assesses. At that time the minimum income assessable was Rs. 500, but this was increased to Rs. 1 000 per annum in 1903, with the result that the number of assesses fell to 639 and the receipts to Rs. 53,000 in 1903-04. Since then the expansion of the coal industry, and an era of great prosperity in the 'luc' trade has resulted in a large increase in the collections, which in 1908-09 amounted to Rs. 88,000, paid by 758 assesses.

Road and Public Works Cesses are, as elsewhere in the ^{Cesses.} Province, levied at the maximum rate of one anna in the rupee. The demand in 1908-09 was Rs. 3,20,000 of which Rs. 86,000 was payable by 27 revenue-paying estates, Rs. 1,300 by 57 revenue-free estates, and Rs. 1,700 by 549 rent-free properties. Rupees 2,28,000 represented the demand from mines and jungles, of which 319 were assessed in that year. Mines and jungles are valued annually, the basis of assessment being the average profits of the three preceding years, and the increase in the demand from less than Rs. 11,000 in 1896-97 is a striking indication of the enormous progress made by the coal industry during the last twelve years. The last general re-valuation for the purpose of assessing cess on lands was made in 1881-82, but a portion of the district, including the Panchet estate and Parganas Barabhum and Pātum, was revalued in 1906, with the result that the assessment was increased by nearly Rs. 20,000.

Inclusive of the cess on mines and jungles the figures for 1908-09 represent an average rental value of something less than Rs. 2 per acre of the whole district area. Calculated from the land cess by itself the average rental value of every acre of cultivated land in the district is rather less than Re. 1.

There are 8 offices, of which two, namely those at Hura and Balarāmpur, have only recently been made permanent, for the ^{Registration.} registration of assurances under Act XVI of 1908. At Purūlia there is a District Sub-Registrar, who deals as usual with the documents presented there, and assists the Deputy Commissioner, who is *ex-officio* District Registrar, in supervising the proceedings of the Sub-Registrars, who are in charge of the outlying offices. The average number of documents registered annually during the quinquennium ending in 1904 was 18,883 as against 16,525 in the preceding five years.

The marginal statement shows the number of documents

NAME.	Documents registered	Receipts.	Expenditure.
		Rs.	Rs.
Purūlia ...	6,037	9,688	5,017
Gobindpur ..	4,458	5,799	2,729*
Barābazar	3,829	8,422	2,790
Raghunāthpur	2,182	2,913	2,215
Jhaldā	4,003	3,044	2,465
Chās	3,126	2,921	2,152
Balarāmpur ...	4,408	8,427	2,109†
Hura ...	2,290	2,115	1,682‡

* Now at Dhanbaid

† Opened on 16th December 1907.

‡ Opened on 18th December 1907.

registered, as well as the receipts and expenditure of each office for the year 1908. The year was an exceptionally busy one for the Sub-Registrars, as the serious shortage of the 1907 rice-crop, following on a practical failure in the preceding year, forced the cultivating tenants more than usual into the hands of the money-lenders, and their

credit being low, practically no money was advanced except on registered mortgages. In many cases also tenants were obliged to sell out-right portions of their holdings in order to get money to enable them to cultivate the remainder.

**ADMINISTRATION
OF
JUSTICE
Criminal
Justice.**

Criminal Justice is administered by the Deputy Commissioner, who has special powers under section 30 of the Criminal Procedure Code. There is, besides, at head quarters, a sanctioned staff of five Deputy Magistrates, four exercising first class powers, and the fifth second or third class powers; there is usually also a Sub-Deputy Magistrate exercising third class powers. The Subdivisional Officer of Dhānbaid is almost invariably an officer vested with first class powers, and the Sub-Deputy Magistrate attached to the Subdivision ordinarily exercises second class powers. There are also benches of Honorary Magistrates at Purūlia, Jhaldā, Raghunāthpur, and Adra, and Honorary Magistrates empowered to sit singly at Purūlia, Pokhuria, Jharia, Kātras, and Chirkunda. Of these the Rev Dr. Campbell at Pokhuria exercises first class powers, and takes cognizance of cases direct both on complaint and on police report. The Judicial Commissioner of Chota Nāgpur was the District and Sessions Judge till March 1910, when a separate Judgeship for the districts of Mānbhum, Singhbhum and Sambalpur with headquarters at Purūlia was constituted. Prior to this, however, the actual sessions and appellate work of the district had been done, since 1904, by the Sessions Judge of Bankura, exercising powers as an Additional Sessions Judge of this and the Singhbhum district.

**Civil
Justice.**

Mānbhum was, until March 1910, under the jurisdiction of the Judicial Commissioner of Chota Nāgpur, to assist whom there was a Subordinate Judge posted at Purūlia. Down to the year 1887

the civil work was done by the Deputy Commissioner, assisted by a Deputy Collector specially vested with the powers of a Sub-Judge. Pressure of work during the next few years made it necessary to depute a special Subordinate Judge to the district for several months in the year, and in 1891 a whole-time officer of the Provincial Judicial Service was permanently posted to Purūlia. The Deputy Commissioner continued to exercise the powers of a Sub-Judge with regard to insolvency and succession certificate cases till 1902, when he was finally divested of all civil powers. In March 1910 the district, along with Singhbhum and Sambalpur, was constituted into a separate judgeship, and the District Judge, who has also powers of a Judicial Commissioner under Bengal Act VI of 1908 (the Chota Nagpur Tenancy Act), has his office and head-quarters at Purūlia. The subordinate civil courts are those of two (occasionally three) Munsiffs at Purūlia, one Munsiff at Raghunthpur, and one at Dhānbāid. Mānbazar was till 1879, the seat of a separate Munsiff's Court, which was in that year removed to Barabazar, and this was again transferred to Purūlia in 1898.

The volume of litigation has increased steadily during the last ten years, and the figures for 1908 as compared with those for 1899 show an increase of 32 per cent in the number of suits in the Munsiffs' Courts and of nearly 40 per cent in that of the Subordinate Judge's. The average value of a suit in 1908 in the Munsiffs' Courts was Rs. 114, and in the Subordinate Judge's Rs. 5,184.

The control of emigration to the Tea Gardens still plays an EMIGRATION. important part in the administration of the district, though Purūlia has ceased to have the importance it had 10 or 15 years ago, when it was practically the centre of the recruiting industry, as the head-quarters of the district in Chota Nagpur most easily accessible by rail to Assam, and as the station through which practically all coolies recruited in the Division and the Native States adjoining had to pass *en route* to the gardens. The Deputy Commissioner and the senior Deputy Magistrate are *ex-officio* Superintendents of Emigration both for Mānbhum and Singhbhum, and the Civil Surgeon Registering Officer and Inspector of Emigrants. Recruitment is now mainly under Chapter III of Act VI of 1901, *i.e.*, through licensed contractors and recruiters, known as the Arkāti system, and under Chapter IV, *i.e.*, recruitment by Garden Sardārs working under the control of local agents. In 1908-09 five contractors and 64 recruiters held licenses, and 1,532 coolies with 389 dependents were registered and put under contract. In the same year 1,411 Sardārs and 196 Sardārinas,

working under the supervision of the Tea Districts Labour Supply Association, recruited 3,786 labourers and 2,471 dependents, who, in accordance with concessions recently granted by the Local Government to this and two other Associations, were neither registered or put under contract, but went to Assam as free labourers. Fourteen Sardārs working under Chapter V, recruited 17 labourers with 7 dependents only. Both this and the preceding year were especially favourable years for the various recruiting agencies as the crops of 1906 and 1907, the latter especially, were poor. The Arkāti system, under which each cooly represents a money value of from Rs. 120 to Rs. 160, of which a considerable sum goes to the recruiter, necessarily leads to abuses, as the temptations to entice people away from their homes, or to divert them when *en route* for the coalfields or elsewhere in search of labour are very considerable. The Arkāti is also in a position to tamper with the Garden Sardārs working under Chapter IV or V, to any one of whom a sum of even Rs. 20 would mean a larger profit than he could make by taking a labourer to his Local Agent. Every year there are a considerable number of cases of coolies, usually women, enticed away from their homes, whom the recruiters attempt to pass off under false names and descriptions.

POLICE.

For police purposes the district is divided into 16 thānas or circles with 12 outposts; the latter, it may be explained, are treated as thanas for police, though not for other administrative purposes, such, for example, as the census. The regular police force consisted in 1909 of a District Superintendent of Police, a Deputy Superintendent, 6 Inspectors, 46 Sub-Inspectors, 41 Head Constables, and 358 Constables, representing one policeman to every 9.09 square miles, and to every 2,853 persons. The rural police force, intended for watch and ward duties in the villages, consists of 2,683 chaukidars under Act V (B.C.) of 1887. There are besides 1,974 ghātvals of different degrees, namely, 12 tarāf sardārs, 11 sadiyāls, 504 village sardārs, 1,384 tabedars, 40 digwārs, and 23 naib digwārs, whose services are remunerated by service tenures, particulars of which have been given in an earlier chapter. Their police duties are, in the case of the subordinate ghātvals, periodical attendance at the police stations, patrol of certain roads, and general watch and ward in the villages included in their respective "ghāts". From the ghātvals of higher degree is expected an occasional attendance at the thana, general supervision of the inferior ghātvals of their respective ghāts, and regular submission of diaries detailing the actual duties performed, and reporting any facts of interest in respect of their ghāts. From the point of view of the superior police authorities, the services

of the ghâtvals generally are of little value; attempts have, from time to time, been made to make more use of them, but of recent years other considerations, of which some notice has already been given, have prevented any serious pressure, which can only be exerted by means of fine or dismissal, being put upon them. The question of commuting their services has been constantly raised, and it is perhaps probable that a solution of the various difficulties in this connection will be found when the settlement operations, now in progress in Barabhum, where the ghâtvals are most numerous, is completed.

There is a second class District Jail at Purūlia and a Subsidiary JAILS. Jail at Dhānbāid. The latter has accommodation for 40 male and 7 female prisoners. The District Jail has accommodation for 281 prisoners, viz., 6 barracks for 211 male convicts, 10 female convicts, 32 under-trial prisoners and 7 civil prisoners, 5 cells for 5 male convicts, and a hospital with 16 beds.

The daily average number of inmates in the Purūlia and Dhānbāid Jails during 1908 was 201 and 15, respectively. The industries carried on in the District Jail are oil-pressing, aloe fibre decortication, weaving of cloth and *daus*, and cane and bamboo work. There is a large garden attached to the Jail, in which prisoners, unfitted for other forms of hard labour, are employed.

Land has recently been acquired and administrative sanction given for a considerable extension of this Jail; an additional double storied barrack with accommodation for 192 prisoners is provided for.

CHAPTER XIII.

LOCAL SELF-GOVERNMENT.

DISTRICT BOARD. OUTSIDE the municipal towns of Purūlia, Jhālda and Raghunāthpur the administration of local affairs, such as the maintenance of roads, bridges, ferries and pounds, the control of village sanitation and water supply, the provision of medical and veterinary relief and the general responsibility for primary education, rests with the District Board which was established in the year 1900, when the provisions of the Local Self-Government Act III (B. C.) of 1885 were extended to the District. The District Board consists of 14 members, of whom six are *ex-officio*, two elected by the Local Board of Dhanbaid, and the remainder nominated by Government. The Board as constituted in 1909 included 6 Government servants, 5 Landholders and Landholders' Managers, 1 Pleader, 1 Colliery Manager and 1 Missionary. By a recent Notification of Government the number of members has been increased to eighteen, and Landholders have been nominated for the vacant places.

Income. The income of the District Board in the first year of its existence was Rs. 96,799, of which Rs. 45,474 was derived from Road Cess. Since then there has been a rapid increase, and in 1908-09 the total income was Rs. 2,38,500 of which Rs. 1,49,000 was derived from Provincial rates, Rs. 26,500 from Civil Works, including a special grant from Government of Rs. 25,000, and Rs. 33,000 from Education, the bulk of which, *i.e.*, Rs. 31,600 represents the Government contribution. The extent to which the Board's resources have been increased by the opening out of the coal fields, will appear from the fact that in 1908-09 cesses derived from mines and jungles amounted to Rs. 1,06,300 as compared with only Rs. 34,700 in 1906-07.

The incidence of taxation is, for the same reason, heavier than elsewhere in the Division, amounting to nearly 2 annas per head of population.

Expenditure. The expenditure in 1908-09 was Rs. 2,16,000 of which Rs. 1,45,000 was allocated to Civil Works, while Education accounted for Rs. 41,000. The maintenance of 123 miles of

metalled, and 527 miles of unmetalled roads, besides a large number of village tracks with a total length of 508 miles, is naturally the heaviest charge on the income of the District Board, and Rs. 51,800 was spent on this account in 1908-09, the cost of maintaining these roads working out at Rs. 447, Rs. 59 and Rs. 6 per mile for the three classes respectively. A large part of the additional income due to the expansion of the coal industry has necessarily gone to improve the road system in the colliery areas, and during the five years ending in March 1909 about 27 miles of metalled road, eight causeways and two Inspection Bungalows have been constructed in this area alone, at a total cost of Rs. 1,70,000 besides another Rs. 20,000 expended on improvement of approaches to rivers and stone-metalling portions of previously existing roads.

Advantage has also been taken of the increased income as well as of special grants received from Government from time to time, to improve by gravelling some of the more important roads in other parts of the district, and to link up the main roads with the different railway stations.

After Civil Works, Education constitutes the heaviest charge on the Board's resources; it maintains four Middle Schools and aids 12 Middle Schools, 71 Upper Primary Schools, 588 Lower Primary Schools, 15 Tols and Muktabs and three Technical Schools. For the purposes of supervision it maintains a staff of eight Inspecting Pandits.

On Medical Relief and Sanitation Rs. 6,500 was expended in 1908-09, as compared with Rs. 1,300 in 1900-01, in supporting eight dispensaries of which two are under the direct management of the Board. The principle adopted is that the Board gives one and a-half times the amount raised by private subscription, but in special cases additional grants are made. A contribution of Rs. 200 was also made in the same year towards the funds of the special Sanitary Committee for the Jharua coalfield, and, when required, special measures are taken on the outbreak of epidemic diseases. The District Board also contributes a sum of Rs. 200 annually towards the support of the Purulia Leper Asylum. A Veterinary Dispensary was established at Purulia in 1905 at a cost of Rs. 2,800 and a resident Veterinary Assistant is maintained there; since April 1909 a second itinerant officer has been employed with head-quarters at Dhánbaid.

In subordination to the District Board is the Dhánbaid LOCAL Local Board, the jurisdiction of which corresponds to the BOARD. subdivisiunal charge of the same name. The Local Board is composed of 14 members, all of whom are nominated by

Government. It receives allotments from the funds of the District Board, and is entrusted with the maintenance of certain of the District Board roads, all village roads, pounds and some other small functions.

MUNICIPALITIES.

There are three municipalities in the district, viz., Purūlia, Jhalda and Raghunāthpur. The number of rate-payers in 1908-09 was 4,403, representing 16·7 per cent. of the population (26,342) residing in municipal limits, as compared with 16·4 per cent. for the whole division. The average incidence of taxation in the same year was annas 13·4 per head of the population, as against the divisional average of annas 14·4, and varied from Re. 1-0-6 in Purūlia to annas 6-10 in Raghunāthpur.

Purūlia.

The Municipality of Purūlia, which was constituted in 1869, is administered by a Board of 19 Commissioners, of whom 12 are elected, 5 nominated by Government and 2 are *ex-officio* members. The area within municipal limits in 1909 was 5 square miles, the number of rate-payers being 3,212 or 18·57 per cent. of the population.

Income and expenditure.

The average annual income of the municipality during the decade ending in 1901-02 was Rs. 20,300, and the expenditure was Rs. 21,000; during the succeeding five years ending 1906-07 they were Rs. 29,600 and Rs. 27,600 respectively. In 1908-09 the income aggregated Rs. 33,540, besides an opening balance of Rs. 9,576. The chief source of income is a rate on houses and arable lands assessed at 7½ per cent on their annual value, which in that year brought in Rs. 11,242; while a conservancy rate, levied at Rs. 3-8 per cent. on the same basis, brought in Rs. 5,414; fees from markets brought in Rs. 4,081, receipts from pounds and serais Rs. 949, and a tax on vehicles and animals Rs. 1,343. The total incidence of taxation was Re. 1-0-6 per head of the population. The expenditure in the same year was Rs. 26,565, excluding Rs. 6,520 expended on the repayment of advances and deposits. The principal items of expenditure were medical relief, conservancy and public works, which accounted for 22·25, 34·79 and 17·25 per cent., respectively, of the disbursements.

The Municipality is at present unable to undertake new projects or carry out substantial reforms for want of funds. An ample supply of good drinking water is available in the large tank known as the Saheb-bandh, but to ensure freedom from contamination good tanks suitably situated are required for bathing and culinary purposes, and existing insanitary tanks require to be thoroughly cleaned out, and in some cases filled up. The town is to a certain extent naturally drained, but the growth of the more densely

populated parts calls for an extension of the artificial drainage, and with this object a survey is shortly to be made and a regular scheme prepared. Further expenditure is also required for the provision of more public latrines, and the improvement of the lighting system. A detailed survey of the town is now (1909) in progress, and it is anticipated that the new assessment which will be based on the map and record prepared, will result in a substantial increase in income, and make it possible to take in hand some of the needed improvements outlined above.

Jhalda was constituted a Municipality in 1888, and has a Jhalda. Municipal Board composed of 9 Commissioners all of whom are nominated by Government. The area within municipal limits is approximately 3 square miles, and the number of rate-payers is 775, representing 15.88 per cent. of the population residing within municipal limits. The average annual income of the Municipality during the five years ending 1907-08 was Rs. 4,000 and the expenditure Rs. 3,800. In 1908-09 the income of the Municipality was Rs. 3,941, of which Rs. 2,170 were obtained from a tax on persons according to their circumstances and property, levied at one per cent. on the income of the assesses; receipts from pounds amounted to Rs. 350, and from serais and markets Rs. 320. The incidence of taxation was $7\frac{3}{4}$ annas per head of the population.

The expenditure in the same year was Rs. 4,725, the principal items being medical relief, conservancy and public works, which accounted for 34.21, 16.88 and 15.4, respectively, of the total expenditure.

The Municipality of Raghunāthpur was established in 1888 and is administered by a Board of 10 Commissioners, all of whom are nominated by Government. The area within municipal limits is 4 square miles, and the number of rate-payers is 416 representing 9.9 per cent. of the population. The average annual income of the Municipality during the five years ending 1907-08 was Rs. 3,600 and the expenditure, Rs. 3,200. In 1908-09 its income was Rs. 3,688 besides an opening balance of Rs. 709. The chief source of income is, as at Jhalda, a tax on persons, levied at one per cent. on the income of the rate-payers, which brought in Rs. 1,168. From pounds Rs. 440 was realized, and rents of serais brought in Rs. 280. The total incidence of taxation was $6\frac{1}{4}$ annas per head of the population.

The expenditure in the same year was Rs. 3,750. the principal items being medical relief (35 per cent.) and conservance (27 per cent.).

CHAPTER XIV.

EDUCATION.

PROGRESS
OF EDUCA-
TION.

IN 1855 Mr. (afterwards Sir H.) Ricketts wrote of education in Manbhum:—"The only school in this district is an English School established at Purūlia in 1853. Though so lately established, the number on the books is 7 and the average attendance is 34." He goes on to quote the Secretary as saying "the demand for education is confined to the middle class of people, who hold it in great estimation. The zamindars and rich people think it below and the poorer classes above their notice. The people generally are averse to contribute to the furtherance of education, thinking themselves entitled to receive from the Government everything necessary about it." Mr. Ricketts adds that "the attitude of the landholders was unfortunate for they possessed extensive estates, inhabited by very wild and barbarous people, whose ignorance has, on more than one occasion, caused very embarrassing disturbances and much bloodshed."

No material advance in the spread of education seems to have made for many years. In 1870-71 the number of Government and aided schools had increased to 23 with 960 pupils, and the creation of primary schools under Sir George Campbell's grant-in-aid scheme swelled the total to 31 in the following year. The next year saw the scheme more fully in operation and the number had increased to 183 with 5,271 pupils by the inclusion of many of the 72 schools returned in 1870-71 as private unaided schools, attended by an estimated total of 1,238 pupils. By the end of March 1875 the total number of Government aided and inspected schools was 244 attended by 6,938 pupils, figures which represented on the then area and population of the district, one school to every 20·13 square miles of area, and one pupil to every 143 inhabitants.

The succeeding 15 years saw a considerable advance in the number of schools of which in 1892-93 there were 622 attended by 15,578 scholars. In the next ten years there was a steady increase, the number of schools in 1901-02 being returned as 727, and of scholars 19,728. The census of that year showed that

the total number of persons able to read and write was 47,231 representing 4.2 per cent. (8.0 males and 0.3 females) of the population.

In 1904-05 the figures reached 849 for schools and 28,686 for scholars, but the succeeding years saw some decrease, the latest returns for 1908-09 showing a total of 768 schools with 26,624 pupils on their rolls.

Of the total number of schools, 759 with 26,382 pupils are GENERAL STATISTICS. classed as public institutions, and only 9 with 242 pupils as private institutions. Of the former 13 schools attended by 754 pupils are under public management, 9 being managed by Government and 4 by the District Board; of the schools under private management 625 are aided and 121 unaided. The inspecting staff consists of 1 Deputy Inspector of Schools, 8 Sub-Inspectors, 2 Assistant Sub-Inspectors and 8 Inspecting Pandits.

There is no college in the district. There are 25 SECONDARY EDUCATION. secondary schools, the attendance at which is 2,248. Of these six are High schools of which one only, the Zilla School at Purūlia, is maintained by Government. The pupils on the rolls of this school in 1908-09 numbered 272, but it is reported that for want of sufficient accommodation both in the school itself and the hostel attached, a number of applicants had to be refused admission. Considerable enlargements of the buildings have been sanctioned by Government but funds have not as yet been provided to carry them out. Two schools, i.e., those at Chirkunda and Raghunāthpur, with a total of 259 pupils are aided by Government and in the latter case also by municipal funds. Of the three unaided institutions those at Jharia and Pāndra, which owe their existence to the liberality of Raja Durga Prosad Singh and the late Rāni Hingan Kumāri respectively, provide for 88 and 118 pupils respectively. The remaining High School is known as the Victoria Institution and is at Purūlia; in 1908-09 the number of scholars was 366. Of middle schools there were 19 in 1908-09, namely, 12 middle English and 7 middle vernacular. One of the former and three of the latter were managed by the District Board, the number of pupils on the rolls being 45 and 185 respectively. Of the others 13 with 822 pupils were aided and 2 with 93 pupils unaided. The popularity of secondary vernacular education is evidently declining as the present figures show a considerable falling off since 1891-92 when there were 12 middle vernacular schools with 570 pupils.

The total number of primary schools for boys in the district is PRIMARY EDUCATION. 676, of which 73 are upper primary and 603 lower primary. With the exception of 4 upper primary schools attached to the

guru training schools, all are under private management, 561 being aided and 111 unaided. The attendance at these schools was 22,585, viz., 21,435 boys and 1,150 girls. Upper primary schools are usually accommodated in buildings specially provided for them, but in the majority of cases such buildings are very unsuitable for the purposes. With few exceptions lower primary schools have no regular buildings and are generally held in the common *puga* house of the village, or the verandah of some comparatively well-to-do villager's house. With the aid of a Government grant of Rs. 15,500 and funds subscribed locally the District Board are now constructing 18 model school buildings, of which 12 are intended for upper primary and 6 for lower primary schools.

**FEMALE
EDUCA-
TION.**

The education of women has not advanced beyond the primary stage. There were in 1908-09 altogether 29 girls' schools, i.e., 4 upper and 25 lower primary. These schools were attended by 847 girls, and there were also 1,150 girls studying in boys' schools, so that altogether 1,997 girls were under instruction; of these 1,636 were Hindus, 26 Muhammadans, 148 Christians and 187 aborigines. In the majority of cases the girls' schools are taught by male teachers from the neighbouring boys' schools and there are only 13 girls' schools with separate staff.

There is one model primary school for girls teaching up to the lower primary standard. It is under the management of Government and had 42 girls on its roll on 31st March 1909.

**SPECIAL
SCHOOLS**

There are four schools for the training of primary school teachers, all of which are intended for male teachers. Sixty-four *gurus* were under training at the close of the year 1908-09, and during the year 11 passed the final examination.

**INDUS-
TRIAL
EDUCA-
TION.]**

Five technical schools are aided by the District Board or Government, of which 2 are for instruction in blacksmith's work at Jhalda, where there is a considerable manufacture of country guns, sword-sticks, and agricultural and household implements. The German Lutheran Mission at Purulia maintains a general technical school where carpentering and smithy work are taught to the inmates of the untainted children's ward attached to the Leper Asylum; there is also in connection with the same Mission a lace school for girls, at present unaided. A special weaving school is managed by the Rev. Dr. A. Campbell of the Sonthal Mission at Pokhuria. The remaining aided school is at Tanāsi, the industry taught being smithy. Another weaving school at Raghunāthpur was supported for a number of years by the District Board, but was recently abandoned as the local weavers found that the fly-shuttle loom was unsuited for the local industry.

of silk-weaving. In all these schools arrangements have recently been made to provide teaching in at any rate part of the lower primary course besides the industrial subject.

There were in 1908-09, 37 night schools with 824 pupils on their rolls. Their object is to give facilities for primary education to boys of the working classes who are unable to attend the ordinary day schools. NIGHT OR
CONTINUA-
TION
SCHOOLS.

Other schools include 7 Sanskrit schools with 119 boys on their rolls, 11 maktabas with 266 students, 3 indigenous schools teaching vernacular only with 97 pupils, and 6 Koran schools (class I maktab) with 115 pupils, on their rolls. These schools were returned as private institutions. OTHER
SCHOOLS.

There were in 1908-09 9 boarding-houses with 237 inmates. Of these one is attached to the Purulia Zilla School and is under the management of Government; the rest are unaided and under private management. BOARDING
HOUSE.

The number of Muhammadan pupils studying in public institutions in 1908-09 was 1,541, representing 5·31 per cent. of pupils of all creeds, almost exactly the same proportion as the Muhammadan population bears to the total population of the whole district. It is noticeable also that the percentage of literates among the Muhammadan population is 5·9 as compared with 4·2 for Hindus, a fact which suggests that the community has realised to some extent the importance of primary education. EDUCA-
TION OF
DIFFER-
ENT
RACES.

The number of aboriginal pupils in the various public institutions is returned by the Education Department as 5,709 of whom 328 are Christians; few of these go beyond the primary stages, and it is a significant fact that none of the Government offices in the district contain a single aboriginal clerk, though attempts have been made from time to time to recruit suitable aboriginals as apprentices. The backwardness of the aboriginal population generally in the matter of education is shown by the low percentage of literates to total population in the thanas in which the aboriginal element is strongest, Bāghmundi 2 per cent., Chāndil and Barābhūm 2·4 per cent., and Tundi 2·9 per cent., as compared with the district average of 4·2. The same table shows that the area in which education is most advanced is that which borders on Burdwan and Bānkura, in which the immigrant population from the more advanced Bengal districts is more predominant than elsewhere. ABORIGI-
NAL.

There is a small public library at Purulia, maintained in the Town Hall erected to commemorate the Jubilee of the Queen-Empress Victoria. The only private library of any LIBRARIES
AND
NEWS.
PAPERS.

importance is that of Dr. Campbell at Pokhuria, which is largely theological.

Two newspapers, the *Manbhum* and the *Purulia Darpan*, dealing with topics of local interest are published at Purulia. The Sonthal Mission Press at Pokhuria publishes a quarterly magazine dealing with the progress of Medical Mission in India.

CHAPTER XV.

GAZETTEER.

Adra.—An important station and railway settlement on the Gomoh-Kharagpur and Asansol-Sini sections of the Bengal-Nagpur Railway line, situated at 23° 30' N. and 86° 44' E. 177 miles from Calcutta, 24 from Purulia and 26 from Asansol. This rapidly growing settlement has come into existence since 1903, when the Kharagpur-Gomoh branch was opened. The area covered by the station buildings, yard, workshops and residences is nearly a square mile in extent, and more recently a large area (nearly half a square mile) has been acquired as a sanitary zone, and to secure unpolluted the catchment area of the large tank to the east of the settlement which is the source of the water supply. The settlement includes the residences and offices of a District Engineer, District Loco Superintendent, District Traffic Superintendent, and Assistants, a Medical Officer and a Chaplain, besides quarters for a large number of European and Indian subordinates of the different branches. A fine church has recently been built at the expense of the Railway Company, and there is also a large institute, providing for the recreation and amusement of the subordinate staff. The affairs of the settlement including a market garden and a meat market, are managed by a Station Committee; there is also a Bench of Honorary Magistrates with third class powers, who dispose of any cases made over to them by the Deputy Commissioner. About five miles south, and connected with the station by a metalled road is Kāshipur, the present head-quarters of the Zamindar of Pānchet.

Balarāmpur.—A village 3 miles south-east of Purulia near the banks of the Kāsai river. A description of a collection of ruins at this place, written by Lieutenant R. C. Money, is quoted in Colonel Dalton's Notes on a Tour in Mānbhum in 1864-65,* and reproduced in Hunter's Statistical Account under the name Palma, which is apparently an error for Balarāmpur. Mr. Beglar describes the principal ruin as a temple of the Baijnath type dating probably

* The Journal of the Asiatic Society XXXV, Part I of 1886, page 196.

to some time after Rāja Mān Singh, but built of the materials of an older temple. The sculptures of perfectly nude male figures, standing on pedestals and under canopies, with Egyptian head-dresses, the arms hanging down straight by their sides, the hands turned in and touching the body near the knees, described by Lieutenant Money and identified by Colonel Dalton as images of the Tirthankaras of the Jains are no longer extant, and had apparently been removed before Mr. Beglar's visit in 1872.

Barābāzār.—A village of considerable size, in pargana Barābhūm in latitude $23^{\circ} 2' N.$ and longitude $86^{\circ} 25' E.$ 12 miles south-east of the Barābhūm railway station in the Asansol-Sini section of the Bengal-Nāgpur Railway. The village contains the residence and family temples of the zamindar of the pargana, a police station, a sub-registry office, a District Board inspection bungalow, a middle English school, and a post and telegraph office combined. The offices and residence of the Manager of the Midnapore Zamindari Company, which holds a large part of the estate on a *patni* lease, are situated just outside the village. Barābāzār was also the head-quarters of a separate Munsifi from 1880, when it was transferred there from Mānbāzār, until October 1898 when it was again transferred to Purūlia. The traditional origin of the Barābhūm family connects them closely with the adjoining estate of Pātkum and its mythical founder Vikramaditya (*vide* also under Dalnā, Pabanpur, Telkupi); their family legend is given by Colonel Dalton as a specimen of the skill of the Bhumi zamindars in making pedigrees. "Nath Varaha and Kes Varaha, two brothers, quarrelled with their father, the Rāja of Virat, and settled in the court of Vikramaditya. Kes the younger was sawn into two pieces, and with his blood Vikram gave a 'tika'* to the eldest and a pair of umbrellas, and told him that all the country he could ride round in a day and night should be his. Nath mounted his steed and accomplished a circuit of eight 'yojanas'† within the time specified, and a precious stiff line of country he took in riding round what is now Barābhūm, but it must be all true as the print of his horse's hoofs are still visible on the southern slopes of the hills." (Descriptive Ethnology of Bengal 1872). Another variant to the earlier part of the story is that the two brothers came to Vikramaditya's court with the fixed determination that they would not bow their heads to any one. To test them Vikramaditya had some swords hung in the door through which they would first pass :

* Mark on the forehead.

† A "yojana" is equal to four "kros" or a trifle over 9 miles, a "kros" being equal to 8,000 cubits or 12,000 feet taking a cubit as 18 inches.

Set or Kes passed through without stooping and his head was in consequence severed from his body, whereupon Vikramaditya stopped the other brother, and took him into favour, awarding him a kingdom in the manner already described.

The name of the pargana and estate Burābhum is beyond question a survival of the Varāhabhumi described in the Bhavishyat Purāna of the 15th or 16th century, as a country "contiguous in one direction to Tungabhumi" (the southern part of Raipur thana in the Bānkura district), "and in another to the Sekhara mountain" (either Parasnath or the Panchet hill) and comprising Varābhumī, Sāmāntabhumi (Chatna thana in Bānkura) and Mānbhumi." According to the same account the inhabitants were "mostly Rājputs, robbers by profession, irreligious and savage, eaters of snakes and drinkers of spirituous liquors," a description which remained very true to the facts till a much later date.

At the time of the British accession to the Dewani of Bengal, Burdwan, and Orissa, and for many years afterwards the area covered by this estate was notorious as the home of the "chuārs," and the zamindar and his chief sardars were little better than leaders of banditti. Details of the organisation of the ghatwals, who are a special feature of the pargana, will be found elsewhere (*vide* Chapter XI and Appendix).

Borām.—A village some four miles south of the police station Jaypur (railway station Garh Jaypur) on the right or south bank of the Kāsai river. Here are the ruins of three large brick temples and several stone temples of which Colonel Dalton* gave the following description:—

"The most southern of the three temples is the largest. The tower rises from a base of 26 feet square. The chamber occupies only 9 feet square of this, and after 9 feet of upright wall is pyramidal in form, the bricks, in rows of first three, then two, and near the top one, gradually approaching till the four sides meet. The remainder of the tower is solid brickwork throughout. Its height is about 60 feet; but the upper portion of it has fallen, and it is impossible to say how it was finished off. The bricks of which these temples are composed, some of them eighteen inches by twelve, and only two inches thick, look as if they were machine made, so sharp are the edges, so smooth their surface, and so perfect their shape. They are very carefully laid throughout the mass of masonry, so closely fitting that it would be difficult to insert at the junction the blade of a knife. The

entrance to all the temples faces the rising sun. The objects of worship, whatever they were, have disappeared from the fanes; but in the southern temple there is a stone gutter through the wall, terminating in a well-carved gargoyle for carrying off the water used in the ablution of the idol. The bricks used for ornamental freizes and cornices appear to have been carefully moulded for the purpose before they were burned; and the design, executed entirely of bricks thus moulded and put together, is, though very elaborate, wonderfully perfect and elegant as a whole; but in some places stucco has been added, and further ornamentation or more delicate tracery attempted in the stucco on the brick foundation, and this tracery, where it remains, is in wonderful preservation. The entrance to the temple is wide and lofty, and arched like the interior; that is, by the projection, till they meet, of bricks horizontally laid. Door, there appears no sign of. The fane must have been open to the world. The only animals I could discern in the ornamentation were geese, introduced in the scrolls. The goose is a Buddhist emblem. The other temples are of similar design, but smaller size. In front of them I observed several pillars of stone; but I found no architraves, and the pillars are hardly long enough to have been the support of a covered porch in front of the faue. These three temples are all of the same type, and are no doubt correctly ascribed by the people to the Srāwaks or Jains. I found, indeed, no Jain images on the spot; but about a mile to the south the remains of a Hindu temple in a grove were pointed out to me, and all the images from all the temples in the neighbourhood have been there collected. The grove temple was dedicated to Siva; but amongst the images were several nude figures like those already described, that were in all probability the Jain figures belonging to the brick temple. Near the brick temples I found, amongst a heap of ruins, a square stone crypt in which was a four-armed female figure, finely carved, in the style of the sculptures at Dālmī, to be presently described. This was worshipped by the women of the place under the name of Sasthi. In the grove there was a similar figure, and the other images of Hindu gods found there appeared to be of the same period. Another mound was pointed out to me, about half a mile from the grove, as a collection of ruins, but I did not go to it."

Mr. Beglar* describes these temples as definitely Saivic; the largest, that described in detail by Colonel Dalton, faces east and the object of worship is a four-armed female presumably

* Archaeological Survey of India Reports, Vol. VIII.

Parvati seated on a lion. Another Parvati with a small figure of Ganesha to its right and a female figure to the left lies near the second brick temple; this resembles in execution and style the sculptures of Dalmi (q. v.) and belongs apparently to the same period, i.e., the tenth or eleventh century. The third brick temple faces north, and contains a life-size sculpture of the eight-armed Durga slaying Mahishashur, and is of particularly fine workmanship. Mr. Beglar describes also a fourth brick temple besides three stone temples, and the numerous mounds and debris scattered about point to the existence of others, which may have been of earlier date. The only inscriptions are the single letter K inscribed on a round-ended flat slab between the river and the largest temple, and the figure 6 on one of the side posts of the entrance to one of the stone temples. The former is ascribed, from the formation of the character, to the ninth or tenth century.

Buddhpar.—A village four miles north of Manbazar on the Hura Road on the north bank of the Kasai river. There is here an interesting group of temples of which the largest is still in a fair state of preservation and maintained as a place of Saivic worship; in its immediate neighbourhood are the remains of four smaller temples, besides numerous roughly sculptured stones commemorating in all probability "*satis*." The main temple is thus described by Mr. Beglar, "The temple is placed on a high plinth on the topmost point of a low hillock; in plan, the temple resembles other temples of the kind, with some petty variations, the principal of which is that at the two sides of the entrance into the "*antarala*" are two recesses, like the recesses at the sides of the westernmost temple at Barākhar. The windows in the projecting ends of the transept are closed by plain square-holed lattices cut in the same sandstone of which the temple is built; the windows being projecting, the three open sides of each are thus closed. The entrance into the '*antarala*' is similar to the entrance into the temple at Buddha Gaya, being formed of overlapping courses of stones. The ornamentation externally consists of lines of mouldings of a plain kind, sparingly used; the mouldings resemble those of the temples at Barākhar. The pinnacle that surmounted the original tower roof of the sanctum lies neglected on the ground; it is an urn-shaped vessel, supported by four cobras with expanded hoods and forked tongues, and is graceful in outline and design; there can, I believe, be no doubt that it was, as it now is, a Saivic temple."

The lingam of the temple is known as Budheswar and ranks locally, in point of sanctity, with the Gadādhara of Gaya, and Buddhpur is the scene of an annual fair held on the last night of the month of Chaitra, which attracts pilgrims in considerable numbers both from the immediate neighbourhood and from adjoining districts.

Chākulor.—A large village, situated in $23^{\circ} 14'$ N. and $86^{\circ} 24'$ E. about seven miles south of Purūlia, on the Purūlia-Barābāzār Road. The place is chiefly notable for an annual fair held at the time of the *Chhata* festival on the last day of the month of Bhādra. The origin of the celebration of this festival, usually confined to places where local zamindars reside, and of the fair which follows it lies apparently in the fact that at one time this was one of the seats of the Pānchet Zamindar. Some members of the family still reside here, and there are remains of fairly elaborate buildings, both residences and temples. The fair lasts for seven days and is one of considerable local importance attracting large numbers of people, chiefly of the aboriginal or semi-aboriginal tribes, from the southern half of the district.

Charrā.—Village in the head-quarters subdivision of Mānbhum district, situated in $23^{\circ} 23'$ N. and $86^{\circ} 25'$ E. 4 miles north-east of Purūlia. Population (1901) 1,532. It contains some very old stone temples, called *deuls* or *debalayas*. There were originally seven temples, but five have fallen. Some of them were Jain or Buddhist, and numerous votive chaityas with mutilated figures either of Buddha or one of the Jain hierarchs lie in the village, but the greater number of the remains of sculptures lying about are Brāhmanical. According to local tradition these and some large tanks in the vicinity were constructed by Sarāks (*vide* Chapter III, page 83 *sqq.*).

Dalma.—Principal hill in Mānbhum district, situated in the head-quarters subdivision in $22^{\circ} 53'$ N. and $86^{\circ} 14'$ E. rising to a height of 3,407 feet above sea-level. It has been described as the rival of Parasnāth, but it lacks the bold precipices and commanding peaks of that hill, and is merely a long rolling ridge rising gradually to its highest point. Its slopes are covered with dense forest, but are accessible to beasts of burden. The chief aboriginal tribes living on the hill are the Kharias and Paharias.

Dalmi or more correctly **Diapur Dalmi**, the site of an ancient town of considerable extent on the north bank of the Subarnarekha river, in latitude $23^{\circ} 4'$ N. and longitude $86^{\circ} 2'$ E. The actual ruins are now, and have for a long time been, in a very dilapidated condition; a full account of them is to be found

at pages 186-*sqq* of Volume VIII of the Archæological Survey of India Reports (J. D. Beglar), and at pages 190-*sqq*, Volume XXXV, Part I, Journal of the Asiatic Society, Bengal, 1866 (Colonel E. T. Dalton). One brick temple alone remains and this also is much dilapidated, but for several miles almost every eminence is marked by debris of temples and other buildings. A few only of the statues described by earlier observers are to be found in situ, the remainder have been removed to various places in the village or to Purūlia. Mr. Beglar identified some of the more northerly ruins as Jain or Buddhist, and the remainder as Brāhmanical. The ruins of a brick fort of no great size, known as Vikramaditya's fort, are still visible to the south of the village, on the bank of the Subarnarekha river; nearer the village is a large tank known as the "Chhata Pokhar" from the singular structure of stone, two small columns supporting a triple umbrella, which marks what was perhaps once the centre of the tank. Tradition has it that this is where Vikramaditya used to perform Puja before bathing; Telkupi some 60 miles away on the Dāmodar was where he rubbed his body with oil preparatory to the bath. The most notable of the extant statues is a colossal Ganesha, who according to Colonel Dalton was the janitor, the heaps of stones round about representing the remains of the river gate of the old city. In the village itself are various statues of Vishnu, and of groups representing Vishnu and Lakshmi, Durga Mayi, the monster Mahisasur, and of Kamdeva and his wife.

The only inscribed statue is one of Aditya, the characters being probably of the tenth century to which period Mr. Beglar, judging from the general style of the sculpture, would date the temples. Some of the sculpture and ornamentation is described by him as very good, and obviously ascribable either to Jains or Buddhists; he infers that there was a large Jain establishment here in the ninth and tenth century, succeeded, say about the eleventh century, by Hinduism.

Of equal interest with these remains of an ancient Aryan civilisation is the enormous collection of "Kistvaens" in the village itself, the sacred burial places of the Bhumij; some of the stones are of enormous size, 10 to 15 feet square, and altogether there must be several hundred, representing originally as many heads of houses or founders of families. The inference to be drawn from their presence here and the ruins alongside is that the Aryan city was conquered, and the followers of Brāhmanism driven out by the incursion of the Bhumij section of the Kolarian race sometime probably between the eleventh and

sixteenth centuries. The small extent of jungle for some distance round, the absence of any sign even of earlier forests on the now bare hills, and the very considerable cultivated area all mark the place as a very early settlement of the Bhumij; from the extent of the ruins it might reasonably be inferred that much of the country was already cultivated when they became its masters. Another view, it may be noted, that held by Colonel Dalton, is that the Kolarian tribes were already in possession when the Buddhists, and later the Brāhmins, pushed out missions into the wilder parts of the country. He assumes that when these missions got too aggressive the progenitors of the Kols, Bhūmij, and Munda finally after severe and continued struggles extirpated them.

The present reigning family of Pātkum, six miles from Dalmi, claim descent from Vikramaditya and have the usual stories to account for their presence here. The generally accepted theory is that the Rāja or Zamindar of this and other estates is descended from a self-elected chief or mānki of a group of Bhumij, or Munda villages; it may be as Colonel Dalton half satirically suggests that the conquering aborigines "from a lingering admiration for the superior intelligence, higher civilisation and godlike beauty" of the Aryans they displaced, "retained some of them as guides and instructors and in some instances from the remnant heirs retained, elected their chief. We might thus account for the Aryan features and Brāhmanical predilections of some of the chiefs whom we find ruling alike people without any evidence that they had by conquest attained that position."

The chief modern importance of Dalmi is the manufacture of cups and plates from the soft dark coloured slate stone, which crops up in and along the bed of the river here. Some 16 or 20 people are employed in quarrying and about as many in cutting the stone. There are obvious indications all round that a great part of the sculptured or plain blocks, forming the ruins of the temples, have already been used up for the same purpose.

A few miles further up the Subarnarekha, and north-west of Dalmi, is Safāran, which Mr. Beglar identifies with the Kirana Sufalana of Hwen-Tsang, the capital of the Sasangka Rāja. At Safāran itself are uninvestigated mounds, and near it in Deoli and Suisa fairly extensive indications of early Jain civilisation; in Suisa there is also another large Bhumij burial place.

Dhanbaid.—Headquarters of the subdivision of that name since July 1908. It is an important station on the East Indian

Grand Chord Line, and is the junction for the Jharia and Kātras branches from which radiate most of the short lengths of line which serve the various collieries. The railway quarters cover a considerable area on either side of the line near the station, and quarters have been erected or are in course of erection for a full complement of railway officials besides a very large subordinate staff, both European and Indian. The civil buildings constructed between 1905 and 1908 lie in the village of Hirāpur about half a mile from the railway station and comprise a Sub-divisional Magistrate's Court, a Munsif, Sub-Registry Office, Post and Telegraph Office combined, and police station, with residences for the Sub-divisional Officer, Munsif, and Sub-Deputy Magistrate. North of these again is the large double-storied office of the Department of Mines in India, with residences for the Chief Inspector, an Inspector, and a large number of clerks. The purely native town which is still in the early stages of growth consists of a considerable bazar in the village of Dhanbaid immediately south of the Railway line and a rapidly growing residential quarter for pleaders, clerks, etc., between the offices of the Mines Department and the rural village of Hirāpur. The chief feature of the former is the Lindsay market-place recently constructed by private enterprise. There are also several large general merchandise shops and a couple of printing presses.

Dhanbaid Sub-division — Known till July 1908 as the Gobindpur Sub-division, is the northern sub-division of the district lying between $23^{\circ} 38'$ and $24^{\circ} 4'$ north and $86^{\circ} 7'$ and $86^{\circ} 50'$ east with an area of 803 square miles. In shape it is an irregular triangle between the Baralhar and Dāmodar rivers, their junction just south of Barakhar in the Burdwan district forming the apex. A third river, the Jamuni, forms a part of its western boundary, the remainder being formed by the lower slopes of the Parasnāth Range, and the various spurs and ridges which strike off from it. To the north and east the country is fairly open, marked only by occasional hills of no great height. The population of the subdivision was 277,122 in 1901 as compared with 221,434 in 1891, the density being 345 persons to the square mile. The south-eastern part of the subdivision, comprising the police stations of Dhanbaid and Jharia and the independent out-post of Kātras, constitutes the Jharia coal-field, the rapid development of which between the years 1894 and 1901 accounts for the large increase in the population of the subdivision as returned in the latter year; during the succeeding years the development has been even more marked, and there were in 1908 no less than 281 collieries at work in this area.

employing a daily average of 72,000 labourers. A portion of the Rājganj coal-field falls within the eastern part of the subdivision (police station Nirsa and independent out-post Chirkunda). The area covered by the remaining police stations of Gobindpur, Tundi and Topchānchi and out-post Rājganj is almost entirely outside the limits of workable coal deposits, and is consequently purely rural in character. There are no towns, but Jharia Khās, Kātras and Dhanbaid are now places of considerable size and importance. The head-quarters of the subdivision were moved to Dhanbaid from Gobindpur in July 1908; for some years before 1846, Bāgsuma, a small village at mile 167 of the Grand Trunk Road, was the site of the Sub-divisional Officer's residence and office.

Gobindpur.—A village situated in 23° 50' N. and 86° 32' E. at the 169th mile of the Grand Trunk Road, formerly (till 1908) the head-quarters of the northern sub-division of the district. Population (1901) 1,293. There were the usual subdivisional offices and a residence and a sub-jail. The last named has now been converted into a guru-training school, and the Subdivisional Officer's residence has been taken over by the District Board for use as an inspection bungalow. The village has now lost practically all its importance with the removal of the pleaders, mukhtears, clerks and most of the shop-keepers to Dhanbaid. A weekly market is held, which is attended by a considerable numbers of villagers from the rural areas surrounding. A single lac factory, and a few big grain merchants' depôts remain to testify to the former importance of the place. There are two fine sheets of water, *bāndhs* constructed at the expense of Government during the famine years of 1866 and by public subscription in 1882-83, known respectively as the Sāhib bāndh and the Risley bāndh. Both of these are maintained by the District Board. There is also a Government camping ground to the west of the village, and a Public Works Department inspection bungalow about 3 miles west on the Grand Trunk Road at Kandra. Good gravelled roads to Tundi and Pokhuria (towards Giridih and Jamtara, respectively) take off from the Grand Trunk Road on the northern side, and on the south there is the direct road to Purūlia viā Pradhānkhunta station and Sarsākunri Ghāt, and also a metalled road to Dhanbaid and the coal-field.

Jhalda (Jhalida).—A small town in the head-quarters subdivision, situated in 23° 22' N. and 85° 59' E. Population (1901) 4,877. Since 1908 it has been connected by railway with Purūlia and Rānchi. Jhalda was constituted a Municipality in 1888, and its income, mainly from a tax on persons, averaged

Rs. 4,000 during the five years ending 1908-09; its average annual expenditure during the same period was Rs. 3,800. The town consists of one main street (the Purūlia-Rānchi road) with several small streets leading off from it. There is a regular weekly market, and also a fair number of merchants, shops dealing in grain, cloth, kerosine oil and miscellaneous articles. There are some 43 lac factories owned for the most part by Armenian and Mirzapuri firms, and it is a very important centre for the lac trade, large quantities of the raw material being brought in from the wild tracts, both of Mānbhum and of the Rānchi and Hazāribāgh districts which surround it. There is also a considerable manufacture of cutlery, including sword-sticks and also of guns. Besides the Rānchi-Purūlia road, there is a good metalled road as far as the border of the district, towards Gola, one of the chief trade centres in Hazāribāgh, and there are fair gravelled roads towards Bāghmundi (south) and Begunkodar (east). The public buildings consist of a small Municipal office, a dispensary with accommodation for in-patients, a District Board inspection bungalow, and a police station. Besides the usual middle vernacular and primary schools, there are two technical schools, subsidized by the District Board and Municipality, where boys of the artisan class are taught how to make cutlery and agricultural implements. Jhalda is also the head-quarters of the local zamindar, whose residence, a collection of not very imposing buildings, is surrounded by a high earthen rampart, partly natural, partly artificial.

According to one of the traditions of the Pānchet family Jhalda was their earliest seat in the district, and the sacred cow, Kapila Gai, who nourished the abandoned child of Anot Lal, Rāja of Kāshipur, who eventually became the first king of Chaurāsi or Sekharbhum with head-quarters at Pānchkot, is supposed to have been converted into stone and to have her resting place on one of the hills north of Jhalda. The traditional history of the Jhalda Rāj family contains nothing of special interest.

Jharīa.—A large village in the Dhanbaid subdivision, situated in 23° 44' north and 86° 27' east. Population (1901) 4,623. The village itself, except in point of size, possesses few features of interest; it contains a market place, built by the local Rājā, a charitable dispensary built and maintained by him, and a police station. There are a number of shops of considerable size dealing in grain, cloth, kerosine oil and other necessities of the large coal-field population; there are also residences, some of imposing dimensions, of Indian colliery owners, managers and

others connected with the coal trade. Good metalled roads connect the station, the market, the Rājbari, etc., with the main District Board roads running from Dhanbaid, Kātras and Pāthardih. The residence of the Rāja, just outside of and to the north-west of the bazar, is of considerable size; most of it is of comparatively modern construction and of no special architectural interest; a large house for the reception of guests is under construction. Between the Rājbari and bazar is a fine tank, and another large tank, the Rāni bandh, recently enlarged and deepened at the Rāja's expense lies between the Dhaubaid and Kātras roads and the Damodar Branch of the East Indian Railway line. On all sides of the bazar, and working right up to, if not actually underneath part of it, are numerous collieries; some of the best and most easily worked of the Jharia seams underlie the town, which, sooner or later, will probably have to make room for collieries. A quarter of a mile from the present residence of the Rāja is a small hill or mound with a few dilapidated ruins on it, said to be the remains of the original fort of Jhariagarh, from which, according to the historians, the whole tract of country including the greater part of Chota Nagpur and part of Bihar got the name of Jhārkhand, by which it was known in Muhammadan times. The mound also contains traces of having been a Bhumiij or Munda burial ground. According to tradition the present Jharia house is an offshoot of Pālganj in Hazāribāgh and was formerly established at Kātrasgarh, the original offshoot having further split up in more recent times into the three houses of Kātras, Nāwagarh, and Jharia. Twenty years ago the zamindar's income was some Rs. 25,000 to Rs. 30,000 entirely derived from rents of land; his present income from rents and mining royalties is some three to five lakhs per annum, over and above which very large sums have been received as '*salāmi*,' on coal settlements.

Half way between Jharia (East Indian Railway) and Bhāga (Bengal-Nāgpur Railway) Railway stations is the Jharia Station Club, which is the common meeting place of the European community of the coal-field; nearer Bhāga station is a District Board inspection bungalow, and also a small lecture-hall where the Mining Instructor gives regular courses of instruction to candidates for Mines' Managers' certificates. On the other side of Jharia about half a mile from the town on the Dhanbaid road is a Protestant (undenominational) Church recently erected by private subscription.

Kātras or Kātrasgarh.—A village of considerable size about 1½ miles from the railway station of that name, and six miles

south of the police outpost Rājganj on the Grand Trunk Road. Along with the new bazar which has sprung up near the station and is locally called Pānchgarhi it is now a place of considerable importance being surrounded on three sides by colliery areas. Pānchgarhi contains an independent police outpost, an inspection bungalow, post and telegraph office combined, school, and a large market place which is the chief centre of distribution in the western half of the Jharia coal field. The village of Kātras itself contains the residence of the local zamindar, and according to tradition was formerly the head-quarters of the Jharia Raj before this was split up into the separate houses of Kātras, Jharia and Nawa-garh. There are traces of ruins of numerous temples and other buildings, of which a small temple half ruined, known as the Dewāl is described by Mr. Beglar as an interesting and ancient example of the single-cell type. It stands on the crest of high undulating ground known by the name of Jhinjhi Pahari, where a fair is held in the month of Chaitra (March-April). The temple faces west; on the architrave of the entrance is a sculptured human head with matted locks, apparently intended for Siva, and within is an argha centrically placed. South of Kātras about 8 miles off on both banks of the Dāmodar river at Chechgaongarh and Belonja are a number of ruined temples, marking the site of a very ancient Buddhist or Jain religious establishment, succeeded by a Brahmanical. The ruins, for the most part very dilapidated, are principally of Saivite temples, but indications of the earlier Jain establishment remain in a large naked and obviously Jain statue now at Belonja, south of the river, besides various Jain and Buddhist figures and emblems sculptured on the fragments in situ or scattered about. The ruins are very extensive, traces of 16 temples, large and small, are extant in a space of about a quarter of a mile broad and half a mile in length, besides others half a mile away on either side on the north bank of the river and of one large temple on the south bank, and there is every indication that the buildings were elaborate and profusely ornamented with sculpture, some of which in beauty and delicacy of workmanship vies, according to Mr. Beglar, with the similar work in the superb temple of Udaipur in Central India.

Mānbāzār.—A village or rather group of villages of considerable size, in latitude $23^{\circ} 03' N.$ and longitude $86^{\circ} 43' E.$ some 28 miles south-east of Purūlīa, and the chief place in the pargana from which the district gets its name; it is also the seat of the local zamindar, locally known as Rāja of Mānbhūm. The family claim to have come originally from Rājputana and settled first in the Burdwan district and later in Bānkura. They are connected

by marriage with the landholding houses of Ambikānagar, Khātra, and Bishnupur. Of their Rājput origin they have nothing in the shape of authentic records of ancient date, and in all probability like other zamindars of the district they are actually of Bhumij or possibly in this case of Bāuri origin. The estate is at present heavily involved in debt due partly to an expensive succession suit but mainly to the wholesale alienation of portions of the estate on nominal rents fixed in perpetuity. It is now under management under the Chota Nāgpur Encumbered Estates Act.

Mānbāzār, or rather a small village close to it, Bartoria, was the head-quarters of the Jungle Mahals district from 1833 to 1838. Of the office buildings and residence a heap of bricks is the only remains, but the police station occupies the site of the Munsifi and Sub-Registry Office which were not removed from here till a much later date. The bazar is of considerable extent and is an important centre of the lac trade, which is exported mainly in the unmanufactured state to Purūlia to the extent, it is said, of nearly a lakh of rupees' worth per annum. A large factory was started here a few years ago by an Armenian firm, but owing to the dulness of the lac market and the distance from any railway station the venture has not been successful and the factory is now (1909) about to close. There is one middle vernacular school and also two lower primary schools in the village, and a third lower primary school at Pathormohara, which immediately adjoins it. There is also a police station and a post office, and a District Board inspection bungalow. A good road connects the place with Purūlia, and there are also roads leading north to Hura, west to Barābāzār, and east to Bānkura and Khātra, besides a fair-weather track leading south to Kailāpāl and Bandwān.

Pabanpur.—A village in pargana Barābhum in latitude 22° 57' N. and longitude 86° 23' E., where there are extensive ruins of temples and other buildings, which have not as yet been examined by any archæologist. The ruins extend into the neighbouring village of Bhula, which is a purely Bhumij village and the site of a large burial ground belonging to the Bhumij of the Gulgar sept or Killi. Tradition connects the ruins with Rāja Vikramaditya, the reputed ancestor of the zamindars of the adjoining pargana of Pātkum, whose name is also closely connected with the ruins at Dalmi and Telkupi (q. v.). The carving on the fragments that remain is described as highly artistic and from the specimen recently sent to the Indian Museum, a miniature temple about two feet in height and six inches square at

the base, with representations of Tirthankaras on the four sides and apparently a votive offering of some Jain pilgrim, the Jain or Buddhistic origin of these remains is apparent. Closer examination will probably prove, as in the case of Dalmi and other places in the district, that the original Buddhistic civilisation was succeeded by a Brāhmanical dynasty, which was eventually destroyed by the aboriginal population, the Bhumij. The close proximity of a very early Bhumij colony to the relics of an ancient and higher civilisation is here, as at Dalmi, suggestive.

Pākbara.—Two miles east of Pancha and some 25 miles south-east of Purūlia, in pargana Bagda, contains the remains of numerous statues and sculptures principally Jain, a full description of which is given by Mr. Beglar.* The principal object of attention is a colossal naked figure with the lotus as symbol on the pedestal and worshipped under the name of Bhiram which is obviously the Jain Tirthankara, Vira. The figure is 7½ feet in height standing on a low pedestal; it is depicted perfectly nude with the arms stretched out close to the sides and the hair wound up into a knot on the top of the head. The shed in which it now stands contains numerous other figures, two small ones with the bull symbol, one smaller with the lotus, a votive chaitya on the four sides of which are sculptured a lion, an antelope, a bull, and what appears to be a lamb; over each principal human figure on the chaitya is represented a duck or a goose, holding a garland. Mr. Beglar also unearthed from one of the numerous mounds of ruins near by five Buddhist sculptures of late age, the most remarkable being a male and a female figure under a tree, possibly the date palm.

One large brick temple still stands and north of it a line of four stone temples, three standing and one broken. Near this is an irregular line of five temples, two of stone of which one is standing, and three of brick all ruined, and again north of this another line of four temples, three of stone and one of brick, all in ruins. East of the brick temple are other lines of two and three temples all in ruins, and all according to Mr. Beglar probably stood originally on a stone pavement some 100 or 120 yards square.

Traces of other ruins are numerous in the immediate neighbourhood. The hill called Lathondungri near Kharkiagarh, just south of Pākbara was probably the site of one, as there are here numerous votive chaityas and round and oblong cut-stone blocks. It is also the site of an old burial place of the Bhumij.

* Archaeological Survey of India Reports, Volume VIII.

Dhādki Tānr, Tuisama are other places just south where ruins of temples, probably Saivic, and later in date than those at Pakbira, exist, and immediately south of these are the temples of Buddhpur (q. v.).

Pānchet or Pānchkot —Hill in the head-quarters sub-division of Mānbhum district, situated in 23° 37' N. and 86° 47' E. half way between Raghunāthpur and the junction of the Barākhar and Damodar rivers. It is 3 miles long stretching from north to south in a long rounded ridge, and has a height of 1,600 feet above sea-level. At the foot of the hill towards the southern end is the fort of Pānchet, once the residence of the Rajas of Pānchet but now deserted and in ruins. The name is variously explained as meaning that the Rāja reigned over five Rajas, or over five crores of people, but the word probably means five forts or citadels and apparently refers to the number of walls surrounding the actual citadel. Of these there are actually four on the west, south, and east, the hill defending the fort on the north, and the fifth, it is suggested, is an outer natural line of ramparts, the ridge-lines of the surrounding undulating country.

"The four sets of artificially built walls of the fort are all of earth, and are each defended by deep and wide moats, now filled up in many places; the moats were so connected with the streams descending the sides of the hill, as to keep them always wet, and to this day they always contain some water; in most places the walls, or earthen ramparts, were also ingeniously led so as to form continuations of natural spurs of the hill itself, thus securing the maximum of defensive power with the minimum of labour in throwing them up. In the walls were numerous gates, now mostly gone, and represented by mere gaps in the walls; four gateways, however, of cut stone, in various stages of decay, still exist, and have names; they are named Ankh Duār, Bazar Mahal Duār, or Desbāndh Duār, Khoribāri Duār, and Duār Bāndh; the last is in the best state of preservation; all of them were built in much the same style, viz., the usual Muhammadan style and with true arches, though overlapping arches were also used: some of these gateways served the double purpose of gateways proper and openings for water, and the Duār Bāndh still serves the purpose of allowing water to be taken in from the moat outside, when necessary for irrigating the fields within; the fort is very large, the outermost ramparts having a total length of more than five miles, while the traditional outermost defences, viz., the ridge line, round the fort, inclose a space of about 12 square miles, exclusive of the hill itself." (Beglar. *Archæological Survey of India Reports*, Vol. VIII.)

Within the fort are numerous brick remains, for the most part much dilapidated and grown over with jungle; the outlines of the Rāja's palace, of the female apartments, and of various other buildings are pointed out, and one or two small temples in a fair state of preservation remain. All are apparently post-Muhammadan and of the Lower Bengal type of architecture; moulded and cut brick and terra cotta sculptured tiles are used in almost all of them. On the side of the hill, and overlooking the fort, are a number of temples, all massively built, and marked by the occurrence of the true dome and the true arch as post Muhammadan. The largest temple is known as Raghunath's *mandir*, and is ascribed to a Rāja of that name, probably the eighth in descent from the present zamindar who reigned from about 1590-1626.

The date of the fort is more or less definitely fixed by that of two of its gates, the Duār Bandh and the Khoribari, on which there are duplicate inscriptions in the Bengali character referring to a Sri Virā Hamira, and giving the date Samvat 1657 or 1659, *i.e.*, about 1600 A.D. Virā Hamira is apparently the Bir Hambhir of the Bishnupur Rāj, who threw in his lot with the Mughals and rendered good service to the Viceroy Mān Singh when he invaded Orissa in 1591.

It is a matter for question whether the fort was built by him and subsequently captured by the Pānchet Rāja, or by the Pānchet Rāja for his own protection against Vir Hamira and perhaps also against the Muhammadans. The reason for its abandonment is not known. According to one story connected with the name of another Raghunāth, whose period was about 1705-1720, it was on account of some mysterious sickness which affected numerous members of his household. There is nothing, in any case, to show that the family was forcibly driven out, but it has been suggested that it was due to the desire to avoid the notice of the Musalman Governors, whose aggressions were at that time coming somewhat close; it may also have been due to pressure from Chitra Sen Itai of Burdwan, who conquered Shergarh, once a part of the Pānchet estate, about 1742. Support is given to this theory by the tradition that Mani Lal (also a Raghunāth) who reigned from 1753 to 1791 hid himself for some time at Manihara.

Later the head quarters of the estate was at Chakultor, a few miles south of Purūlia, at Kesargarh in the jungles on the Kāsai river, 12 miles south-east of Purūlia, and finally at Kāchipur.

The history of this great zamindāri, so far as it comes into the history of the district, has been referred to in chapter II.

The legendary origin and establishment of the family is thus described by Mr. Beglar :

" Anot Lal, Rāja of Kāshipur, was going, with his wife, on a pilgrimage to Jagannāth, when the Rāni gave birth to a child in Aruna Vana (the present Pānchet). The Rāja and Rāni, unwilling to delay on account of the child, determined to abandon it, thinking that they could easily get other children, while the fruits of the pilgrimage could not be so easily got so they proceeded on to Thākurdwāra; the fabulous cow Kapilā Gāi, who used to live in Arunahaz, seeing the child abandoned, took upon herself to feed it with her milk, and thus the child lived on and grew up, and remained in the jangal. One day a party of hunters, who were looking for game in the forest, saw the child, and carried him off, notwithstanding the resistance of Kapilā Gāi, to Pāwāpur; when he grew up, the people made him Mānjhi (chief of a clan or village), and finally, when in want of a king, determined to elect him, and he was accordingly elected king of pargana Chaurāsi (Sikhar-bhum); they built him the Pānchet fort, and named him Jata Rāja; on the death of the miraculous cow, her tail was found and carried to the Rāja, who used it as an ensign, tying it to his horse; hence he was also called Chānwar bāndhā, and the Rajas of Pānchet are said to this day to use the cow's tail, or chānwar, as one of their emblems.

" Anot Lal had two other sons by another wife; they were named Nayan and Asmān; they invaded Jata Rāja's domains, and he was forced to fly, but his conquerors, in seeking for him in the jangal, lost their way and perished, and Jata Rāja returned and reigned peaceably.

" Another version says, the child was not deliberately abandoned, but falling accidentally from the elephant on which he was being carried, the Rāja and Rāni left him for dead; then Kapilā Gai came and fed him; she used to live in Kapilā Pāhar (the range of hills south of Purūlia*), and would come daily to feed the child; when the child grew up, he used to wander in the jangal with the cow, and, eventually, he became king, and built Pancha Kot; as he was made king through election by five Rājas, his fort was named Pancha Kot; he was known as the Gaumukhi Rāja. The Rāja had a cowherd, who one day saw a large snake issue from a hole in the hill side, and the snake vomited forth a brilliant gem that illuminated the whole forests by its light; it fed and then swallowed the gem; then

Mr. Beglar's geography is at fault; Kapila Pahar is a hill north of Jhalda, Ed.

bands of celestial nymphs and musicians came and performed for some time, and finally all vanished. The cowherd related the particulars to the Rāja, who went to see the wonder, and so great an effect had the sight on him, that he returned bereft of speech, and died in two or three years. During his son's reign, the Rāja of Murshidābad invaded the country, and exterminated the entire race of the Rājas of Pānchet, except one child, who was saved by the headman of the village of Suri Lachhiā, hiding him in a drum; he grew up and regained his kingdom, and he is the ancestor of the present Rājas. The cow, turned into stone, still exists at Jhalda on the Ajodhya hill.* As there are remains of Saivie 'emples in Jhalda, the petrified cow is most probably a statue of Nandini (the celestial cow mother)."

According to the zamindar's geneological tree the first Mahārāja of Chākla Pānchkot was Dāmodar Sekhar Singha Deo, described as 12th Mahārāja of Ujjain, about 80 A.D., from whom the present zamindar is the 67th in direct line of descent, the succession having been, according to the tree, direct from father to son, except on two occasions when grandsons succeeded. The value of this tree is discounted largely by the stories told of various Rājas. Thus Abhay Nath Serkhar, 33rd Rāja, whose date is 952—967 A.D., is supposed to have provided a fight for the Emperor's son at his Garh Pānchkot and gave so good a show, keeping off the Emperor's army for four *daudas* (1½ hours), the time stipulated for the fight, that he was rewarded with a *sanad* and the title of Mahārājadhirāj and the whole of pargana Shergarh as an addition to his Rāj. The loss of a portion of this pargana is explained by the following story, the historical inaccuracies in which will be obvious. "About 1688 Sak (1767 A. D.) one Bahuram gave himself out as Ananta Lal, an uncle of the then Rāja Mani Lal *alias* Raghunāth, who had become a religious mendicant, and with the help of Kanta Pal, Dewān of the Nawab of Murshidabad, got himself recognised as Rāja of Pānchet (by whom the story does not say), and gave part of Shergarh to Kanta Pal. The impostor was found out and deposed but Kanta Pal prevailed on the Rāja to let him keep part of pargana Shergarh in consideration of his promising in future to look after the interests of the Pānchet Rāja." This story is no doubt more consistent with the dignity of the family than would be an admission that Warren Hastings found Shergarh a sort of debatable ground between Pānchet, Burdwan, and Bishnupur, and carved off a large portion of it by way of

* Here again the geography is at fault, Ed.

reward for his right hand man Kanta Pal. (*Vide* W. B. Oldham's Some historical and ethnical aspects of the Burdwan District, Calcutta, 1894.)

These stories illustrate the manner in which fanciful and mythical traditions, mainly complimentary to the family, have made it impossible to trace with any sort of accuracy the real history of any one of the great zamindāri families of the Mānbhum district any further back than late Muhammadan or early English times.

Pāra. A small village in the head-quarters sub-division, situated in 23° 31' N. and 86° 33' E., on the direct road between Purulia and Gobindpur, and about four miles from the railway stations Kargali and Anāra, on the Kharagpur-Gomoh and Asansol-Sini sections of the Bengal-Nāgpur Railway. There is a police station, but the chief interest in the place lies in the numerous ruined temples which are found in the neighbourhood. These are locally ascribed to the ancestors of the Saraks, an account of whom was given in an earlier chapter, and of whom a considerable number still reside at Jhapra and other places in the immediate neighbourhood. As a matter of fact, however, according to Mr Beglar,* the ruins for the most part date from the post-Muhammadan period. The most ancient and interesting objects are two temples, to the east of, and just outside, the village, one of brick, and the other of a soft kind of stone, both much weather-beaten and broken, but full of interesting architectural and archæological features. Both must at one time have been profusely ornamented with mouldings and sculptures, and those on the brick temple, which have weathered better than the soft sandstone of which the other is built, were particularly fine. Extensive repairs appear to have been done to both temples, during the time of Rāja Mān Singh, probably by one Purushōttam Das of Brindāban to whom is ascribed a more modern temple called Rādhāraman dating from that period, which remains in a good state of preservation at the extreme western end of the village, and which, like the more ancient, is profusely ornamented with moulded and cut brick.

"Close to the stone temple is a large mound, on which, and about which, lie several tapering plain pillars; this mound was clearly once the site of a large temple, larger than the existing ones. At the east end of the mound still stand two pilasters, with plain square mouldings; they measure 28 inches in width by 16 inches in thickness. Tradition says they are the side

* Archaeological Survey of India Reports, Volume VIII.

supports on which the trunnions of a dhenki used to work, the said dhenki having been set up by an evil Rankini, who was fond of human flesh, which she used to pound in this dhenki ; and one of the long stone pillars, lying at the foot of the mound, is pointed out as the dhenki beam ; it is said that, by agreement with the Rāja, she was allowed one human victim daily. One day a poor cowherd, on returning with his cows to his master's house, saw his master and mistress crying bitterly ; and ascertaining on inquiry the cause to be that one of them was to be made over to the ogress, he volunteered to go instead, stipulating only that he should be immediately furnished with some gram made of iron and some ordinary gram ; armed with these, the man and his two dogs went to the temple and waited ; presently in came the Rankini, and was about to seize him, when he said—" Hold, before you eat me, or I eat you, let us make a trial of strength : here is a handful of gram for you, and here is one for me, whichever of us two finishes eating the gram first, shall also eat the other." The Rankini agreed, but vainly tried to masticate the iron gram she had received, while the cowherd soon got through his share, and made as if he would begin on her next ; terrified the Rankini rent the temple and ran out pursued by the cowherd and his two dogs ; the Rankini fled to Dhalbhum, where, seeing a washerman washing at the river, she begged him to hide her promising him the Rāj as recompense ; the man hid her under his " pāt " (the piece of wood they beat the cloth on), and the cowherd, after a fruitless search was returning with his two dogs, when, in passing through the Baghal forest, near the village of Baghalyā, he and his dogs were turned into stone, and exist to this day ! In proof of the truth of this legend, they point to the Rājas of Dhalbhum, who are said to be dhobis by caste, and who are notorious for having practised human sacrifices till very recent times, in honor, it is said, of this very Rankini, who became their tutelary deity and the principal object of worship in the country ; her temple is said (and the site is pointed out at Sarangarh, near Ambikānagar) to have existed till within the last few years, and to have been regularly supplied with human victims till it was destroyed by the British authorities.

"The petrified cowherd is nothing more or less than a Sati pillar, standing by itself, in the Baghalyā forest (scrub jangal), near the Baghalyā village ; it is clear that the name of the village and of the jangal has suggested the identification of the sati pillar (the real purpose of which was forgotten) with the petrified cowherd ; the dogs are said also to be there, but

one of them is certainly a lion from some temple, and the other is perhaps another from the same, or some other temple: the Sati pillar is now worshipped, if plentiful libations of milk and ghi be any criterion of worship. The Baghalyā village is a couple or 3 miles off the road, between Kotra and Jhāpra."

Purūlia.—Principal town and administrative head-quarters of the Mānbhum district, situated in $23^{\circ} 20'$ north and $86^{\circ} 22'$ east on the Sini-Asansol section of the Bengal-Nāgpur Railway, and at the junction of that system, with the 2 feet 6 inches gauge line from Purūlia to Rānchi, which was opened in February 1908. Purūlia has been the head-quarters of the district since 1838; it was first constituted a municipality under the old law in 1869, and became a regular municipality under Act V of 1876 from the 26th July 1876. For municipal purposes it includes the villages of Purūlia khās, and Nadiha, and portions of Pālanja, Ketka, Dulmi, Balguma, Bhatbāndh, Mānguria, and Rāghabpur, covering an area of nearly five square miles. The town proper is, however, little more than a mile in length from east to west and rather less in breadth, lying for the most part, between the railway station and the fine lake known as the Sahib Bāndh. The population which was only 5,695 in 1872, had expanded by 1901 to 17,291 of whom 14,287 are Hindus, 2,271 Muhammadans, and 684 are Christians.

The chief streets of the town correspond with the old Bānkura, Chaibāsa, Rānchi and Barākhār roads, which radiate from the public buildings, which cover a considerable area about one mile west of the railway station. Of these the offices of the Deputy Commissioner, District Judge, and Superintendent of Police, occupy a single compound, which includes also an English Church built in 1898, and a large school, the Victoria Institution, built on the site of the old Government Middle Vernacular School. The police lines, and jail are about $\frac{1}{2}$ mile south-east and south, respectively, and the Zilla School with its hostels, about the same distance south-west, on the Chaibāsa road. To the north and immediately on the banks of the Sahib Bāndh, is the Town Hall, in which are the offices of the Municipality and District Board, erected by public subscription in memory of the Jubilee of Queen Victoria.

The town proper contains a considerable number of substantial residences of merchants, pleaders and others, and all houses in this quarter are now tiled. The European residences, including those occupied by the German Evangelical Lutheran Mission, and also their Church, lie along the Rānchi road, and on the western and north-eastern banks of the Sahib Bāndh. A mile

beyond the European quarter, and outside municipal limits, in the village of Mānguria, is the Leper Asylum an account of which has been given in Chapter IV.

The town is purely modern, and there is no building of antiquarian interest; there is a picturesque Muhammadan mosque, dating back some 40 or 50 years, but no Hindu temple of any size or special interest. The main business quarter immediately adjoins the public offices, and the Municipality maintains a market which brings in a considerable income. In more recent years, the eastern part of the town, east, that is, of the railway station, has considerably developed, and there are a number of large lac factories and one large oil mill now working in this area.

The climate of the town is dry and healthy, and prior to the opening of the railway line to Rānchi, there was a growing tendency for it to become a regular health resort for Indian gentlemen, principally of Calcutta. The drainage is naturally good, and the town is well supplied with drinking water, the Sahib Bāndh serving as a valuable reserve, during the months when other tanks and most of the wells dry up. It is well served by roads and those in the station are usually smooth and well kept, the heavy cart traffic from the Rānchi direction to the railway station being for the most part diverted at a point just outside the town. There are pleasant drives in the Barākhār, Mānbazar and Rānchi directions, and a circular drive of about 6 miles, known as the Wilcox *chakkar*, connecting the Rānchi and Chaibāsa roads, besides the shorter circular drive round the Sahib Bāndh. There is a European Club, to which are attached tennis courts, golf links, and a fine polo and parade ground; and recently some of the Indian residents have started a Union Club, which provides for tennis and also indoor games. Football is played with considerable vigour by the boys of the different schools, and from time to time the Town Club engages in matches with teams from Bānkura, Asansol and other places.

Purulia Subdivision.—The head-quarters subdivision of the district lying between $22^{\circ} 43'$ and $23^{\circ} 44'$ N. and $85^{\circ} 49'$ and $86^{\circ} 54'$ E., and covering an area of 3,344 square miles. It comprises the whole of the district south of the Dāmodar river; to the east it merges in the alluvial plains of Bengal, but to the west and south the country is more broken and the general elevation rises towards that of the Chota Nāgpur plateau. The south of the district is marked by the Dalma range of hills, the highest peak in which rises to 3,400 feet; in the south-west the Bāghmundi or Ajodhya range is a conspicuous feature. The

population of the sub-division was 1,024,242 in 1901 as compared with 971,894 in 1891, the density being 306 persons to the square mile. It contains three Municipal towns, Purūlia (population 17,291), Jhalda (4,877) and Raghunāthpur (4,171) and 4,273 villages. It comprises the police stations of Purūlia, Raghunāthpur, Gaurāndi, Pāra, Chas, Jhalda, Baghmundi, Chāndil, Barābhum and Mānbāzār, besides the independent outposts of Ichāgarh (Pātkum), Baudwan, Balārāmpur, Hura, Jaypur and Santuri.

Raghunāthpur.—A small town in the head-quarters subdivision situated in 25° 31' N and 86° 40' E., two miles from Chirpina station, and about 3½ from Adra station on the Bengal-Nagpur Railway System. Population (1901) 4,171. Raghunāthpur was constituted a municipality in 1888; the average annual income and expenditure during the five years ending in 1908 were respectively Rs. 3,600 and Rs. 3,200, the chief source of income being a tax on persons or property tax. It is the head-quarters of a Munsif-Deputy Collector who exercises powers in respect of civil justice over parganas Banchās, Barpara, Bankhandi, Chaurāsi, Cheliāma, Mahāl, Mārā, Nalichānda, and Para, and in respect of rent suits over parganas Chaurāsi, Cheliāma, and Banchas. The Munsif exercises also powers of a Magistrate of the third class, and until 1906 had powers to take cognizance of cases on complaint. There is also a Bench of Honorary Magistrates who exercise third class powers. The public buildings include, besides the mun-ifi, a sub-registry office, a police station, a dispensary and also a large Inspection Bungalow, formerly one of the staging bungalows between Barākhar and Purūlia, the direct road between which places passes through the town. With the opening of the Kharagpur-Gomoh branch of the Bengal-Nagpur Railway, and the development of Adra (q.v.) into a large railway centre, the importance of Raghunāthpur has rapidly diminished. It is still a centre of the tasar silk industry, and there is also a considerable manufacture of cotton cloth, but both industries are on the decline. The Pemberanda Faith Mission (an undenominational American Mission) has a station at Raghunāthpur, with one male and two or more female missionaries in residence. The most notable feature of the neighbourhood is the group of bare cone-shaped hills just to the south of the town, one of which is known as 'Phānsi Pahar,' the tradition being that in former days the samindars of Pānchet executed on this hill their enemies and other malefactors. The unfortunate victim was pushed or dragged up the less precipitous side of the easternmost peak and

then pushed over the other, a sheer drop of a couple of hundred feet or more. There is a small temple on the central hill of no special interest, and also the ruins of one of the old semaphore towers which were erected every 20 miles or so along the so-called old Benares Road, Raniganj via Raghunāthpur and Chas in the Mānbhum district to Rāmgarh and on to Shorghati in Gaya, which was the great military road before the completion of the present alignment of the Grand Trunk Road about 1846. Besides this and the Purūlia-Barakhar Road which intersect at Raghunāthpur, there are good gravelled roads to Adra and to Sānturi (police station) in the direction of Raniganj, and a fair weather-road towards Telkupi.

Telkupi.—A small village in the south bank of the Dāmodar river in pargana Cheliāma, about 7 miles north-east of the village of that name. It contains what Mr. Beglar of the Archaeological Survey described as “perhaps the finest and largest number of temples within a small space that is to be found anywhere in Chota Nagpur.” They are in 3 groups, the largest being immediately on the bank of the river to the north of the village, a second close to the village towards the west, and a third within the village itself; there are besides several detached temples further south, and numerous mounds some of stone, but mainly of brick, representing the remains of temples which have collapsed. When Mr. Beglar visited the place in 1872-73 the first and largest of the groups consisted of 13 temples, 3 of considerable size, and 10 small; of the latter two have since disappeared, having fallen with the bank on which they stood into the bed of the Dāmodar river which at this point has cut in considerably. All the temples are Brahmanical in origin, and the oldest probably date from the tenth century; one of the three large temples, which is still kept up as a place of worship, appears to have been considerably added to at a later date, probably, according to Mr. Beglar, about the time of Raja Mān Singh, the internal evidence of date being a small true arched opening, typical of post-Muhammadan work, in the wall which forms a court-yard round it. More recently the appearance of the court-yard and the general symmetry of the place has been spoilt by the erection of rough stone sheds forming quarters and cooking shed for the resident priest. Of one of the other larger temples, the most interesting from an archaeological point of view, Mr. Beglar gives the following description.

“No. 6 is a large temple, facing west; it consists at present of a sanotum, ‘antarala’ in the thickness of the front wall of mahāmandapa, an ardhamandapa, and a portico. The sanotum

with its tower roof is entire, but the inner roof of the sanctum, being the floor of the upper chamber, is broken. the chamber above the sanctum has no opening, and therefore is, and always was, inaccessible ; the roof proper of the sanctum (now broken) was formed of overlapping stones ; the original architrave over the entrance no longer exists, having been replaced at some period by a plain one ; this, too, failed, and others were successively put in, till, at this moment, there are four door frames, one within another, thus reducing the original width and height of the entrance considerably, the jambs which were afterwards put in are not all entire pillars, but are made up of miscellaneous fragments, put together so as to make up the required height.

"The mahāmandapa was roofed also by overlapping courses of stones ; the square corners were gradually rounded off by successive small portions, till it formed an octagon, over which the circular roof proper rested ; the roof has long ago tumbled in but the corners are yet intact, and the constructive expedient used may be seen in the photograph ; the circular roof was further supported, as is done in several instances elsewhere, by four pillars, placed as a square in the centre of the mahāmandapa ; these pillars are quite plain ; the material and execution of the portion external to the sanctum and 'antarala' differ from those of the sanctum, being of plain ; indeed coarsely dressed, granite, while the sanctum is of finely cut and smoothed sandstone ; the line of junction, too, of the mahāmandapa and of the sanctum is quite distinct, proving clearly that the mahāmandapa is a subsequent addition, the original temple having consisted of the sanctum and its attached vestibule alone, which, far from having the manifestly unfinished appearance of the façade of the Barākhar temples, has, independently of the subsequently added mahāmandapa, a finished façade, the portion over the entrance being provided with regular frieze, and cornice, and mouldings and sculpture, all which would necessarily be hidden by the roof and architraves of the later added mahāmandapa.

"Externally. the tower is adorned with sculpture and mouldings, carefully and finely cut in the stone itself. At some subsequent period the tower appears to have received externally a coat of plaster, in which was sculptured devices, ornaments, and figures different to that in the stone below, proving clearly that the original stone tower was not covered with plaster when first built. Over this coat of plaster was put on, at a still later period, a second coat, and on this were sculptured figures, ornaments, and devices differing from either of the previous ones.

The ornamentation executed in the plaster coat resembles that used in the plaster coating put on the brick temple at Pāra, and is therefore presumably of the same age, that is, of the time of Mān Singh to whom therefore, I ascribe the extensive repairs and alterations executed in this temple, and in others of the group." (A. S. I. Reports, Vol. VIII.)

The doorway described by Mr. Beglar is once more giving way; there are only scanty traces of the external plaster and its sculptured devices, and much of the detail of the tower is now obscured by a mass of creeper, otherwise Mr. Beglar's description is still true to the facts.

Of the temples in the other groups space does not permit any detailed description; all are of more or less similar type, and Brāhmanical in origin, save one to the south of the village which was either Buddhistic or Jain, with the remains of a large monastery, in the shape of a large brick mound, close to it.

Tradition ascribes the building of all these numerous temples to merchants or *mahājans*, and not as ordinarily to Rājas and this tends to confirm the inference drawn by Mr. Beglar that the place rose to importance as lying on one of the great traffic routes and at a principal obstacle, viz., the Dāmodar river. Its name is ascribed to the fact that Rāja Vikramaditya used to come, or on one occasion came here, to rub oil on his body before bathing in the "Chhata Pokhar" at Dalmi, a distance of some 60 miles. The place is considerably frequented now-a-days by Hindu devotees, and a fair, known as the Khelai Chandi Mela, is held in the month of Pous, which is attended by Hindus from considerable distances. Another fair called the Baruni Mela, is held in the last days of Chaitra, which is largely attended by Sonthals to whom the place is specially holy as situated on their sacred stream, the Dāmodar (Nai), into which they throw the ashes of their dead. On this occasion it is said that the Sonthals are rigidly excluded from the main temple enclosure known as the Bhairabthan, and they take no part in any of the religious ceremonies performed at that time in honour of the Hindu deities.

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